1: Underhill E-5 (1931-1935)1946 NU28 Papago NU28

772
755
753
x [539]

13. The sun is setting;
The land is growing dark.
In all directions [darkness] keeps spreading.
There songs are sounding;
I shall learn and shall sing.(20)

HORSE.—*Symptoms:* insanity. A white man's disease from a [828] white man's animal. The visitant who gives songs to cure it is 755 another white man's importation, the devil.[6] No fetish or instru- 753 ment. The content of these songs, which have very little to do with the devil, is an example of the stereotyped sort of thing which was quite permissible in original "dreamed" material.

753
755
x 539

14. Poor little me!
Around me gather the people.
A devil they think me.
Something the devils make me do.
I mount my horse,
I am going.
I am running about.(12)

15. Far yonder was I running, running.
Far yonder on Cactus Mountains
Was I running.
Thence I saw Mamakumat Mountains.
On them was I running, circling.
Thence I saw Ajo Mountain
On it I was running, somersaulting.
Ceaselessly running!
Devilishly playing!(12)

16. The Hot Springs
Which lie this way,
To them I came.
Thence I saw Twisted Neck Mountain;
Stretching far, I saw it.(12)

17. To a far land I ran.
Oh, it is little devil children!

[6] The Papago word for devil is some approximation to the Spanish *diablo*, usually *djiaul*, or *nyiaul*. The Pima speak of "Nyavoit, an evil spirit, causing a horse to throw his rider" Russell, p. 265. Songs similar to those below are quoted on pp. 329–30.

2: Underhill E-5 (1931-1935)1939 NU28 Papago NU28

727 783 informal priesthood. Finally he was given the scalp, enclosed in a special ceremonial basket, like those which held the village arcana.

721 778 It was for this final reward that men really went to war. The safety of the village and the fact that a scalp brought it rain were stressed in speeches and were certainly the motive for a war party being ordered. But the individual had a definite emolument when he procured this trophy which would bring him luck ever afterward [755] and which was a definite source of material income. The presence of the scalp and the songs learned during purification cured the scalp sickness which meant any nervous disorder or sexual excite- • [828] ment. Such things were thought to be akin to the madness of war and the warrior who had power over such madness could cure them and thus "feed himself."

His scalp trophy, as the saying was: "worked for him like a relative." The interpretation of his relationship with it was that he had taken it into his family. He now had to "feed" it with tobacco and eagle down, and, according to some, talk frequently to it, telling it his plans. It would reciprocate, as relatives did with that which it had to give, *i. e.* power in war and general good luck. But if he neglected it, the gift would not be made: the scalp would cease to be a relative and would do him harm just as it did to the uninitiated.